

quarter. Teachers of primary classes will find this little paper just what they want and need to entertain and instruct the little people. We also call attention to *Cheering Words*, our weekly paper for old and young. This paper too will be improved with the beginning of next quarter. At present not more than one half of the schools in the brotherhood which use our literature use this paper. Send for sample copies. The last number for March is sent out this week. Write for a sample copy. It contains a story by B. C. Moomaw, which alone is worth more than the subscription price of the paper per year. We have prospects for the most successful quarter since the introduction of our literature. The Quarterlies will be ready next week.

Tunkerism Again

Brother Holsinger seems to think we have done an injustice to "Tunkerism;" that our editorial in last week's issue is a misrepresentation of its teachings; that it is as unfair to represent "Tunkerism" as being opposed to Sunday schools etc., as Ingersoll is unfair in representing the influence of Christianity as being bad because false teachers have entered in and taught a doctrine antagonistic to the teachings of Christianity and thus used it as a cloak behind which to hide their hypocrisy. To all this we have but a very brief reply, and it is this: Christianity is not to be judged by the life and teachings of those who have made shipwreck of the faith, but it is to be judged by its creed, and by the life of those who have *lived* that creed, which of course is the gospel. "Tunkerism" is not to be judged by those who have turned away from its principles, but it may be fairly and justly judged by its creed and the life of those who adhere to that creed, which of course means the minutes of Annual Meeting and the adherents and supporters of that body and its teachings.

Commendable Zeal

Zeal in a bad cause ought certainly, it seems to us, be matched if nothing more by zeal in a good cause, yet it would seem that the Mormons are just now leading everything in the energy and thoroughness of their propaganda. In large sections of the country, particularly in the South where they have recently sent 500 hundred elders, they are pushing a vigorous house to house canvass, distributing their literature, preaching wherever they find an opportunity, and finding considerable success among the uneducated and ignorant classes. We have seen it stated that by a law of this so-called church every young man is obliged to spend several years in the proselyting business, to which he contributes his time, the church fund bearing incidental expenses. What with their annual tithes, compulsory of course, and their immense propagation fund, no doubt well in-

vested, together with this conscript system already mentioned they have the most effective working system in the world.

The policy which lies behind all this zeal is beyond doubt to maintain and increase political control of the Rocky Mountain states and territories. They have not it seems abandoned their dream of a mid continent empire flourishing under the shelter of the great mountains, an empire which would one day rival and defy the United States, set up its standard of independence, and cut this great nation in two with a polygamous oligarchy, insolent and powerful.

It might be profitable study to compare compulsory and voluntary methods of church extension. It is safe to say, however, that if the political incentives of the Mormons was taken away, what they would do for the love of Christ and the love of souls would be less than a little. What God's people are doing for the love of Christ and the love of souls might, we frankly confess, be much more than it is and yet not come up to the measure of what it ought to be.

Conviction an Element of Power

It is profitable for preachers to thoroughly acquaint themselves with the elements of pulpit power, all of which have been carefully analyzed and classified by able and discerning writers who have labored at the task with a zeal and devotion reminding us of the boy who tried to imprison the rainbow in a bag. For after all that has been learnedly said, written and published on the subject, it remains that the secret of power lies in character, a thing which is not culled from books or inculcated by rules, and particularly revolves around that pivot of character called faith. The question in one of its practical forms, as applied to the preacher, is resolved into these terms: Does he believe what he is preaching? Whether or not it is a just procedure, an average audience deduces its conclusions upon this point, intuitively or otherwise, from the *manner* of the preacher. For instance, as any one can testify, he discusses the awful doctrine of endless punishment in an easy, careless, almost flippant manner which unerringly leads to the inference that he is either destitute of sensibility, or that he doesn't believe the doctrine he preaches, the latter being the more general conclusion. Much the same inference will be unconsciously gathered by the average listener as he hears the preacher talk about love, faith, atonement, prayer, eternal life. Too often we hear these great themes treated in a professional, perfunctory manner, devoid of genuine feeling, real earnestness and soul deep sincerity, a kind of preaching which is utterly shorn of power.

Now a man may believe a thing slightly, with a languid interest, or he may believe it thoroughly, deeply, with that belief which

becomes a part of the life and stirs the deep places of the soul. Or he may be deceived by his own heart and imagine he believes when he does not, his so-called belief being nothing deeper than a mere intellectual, we might say doctrinal, heritage handed down in the direct line of natural succession. Or it may be simply the reflection of his environment,—of the public opinion which he inhales, involuntarily, very much as he inhales the atmosphere which envelops him.

How far all this may promote real faith and strong conviction is a psychological question which we will not attempt to discuss here, but it is not in itself conviction, and should not be made a final resting place for the soul. Real conviction when it takes hold upon a man transforms him, and makes him an engine of power. If his doctrine happens to be an error, then he becomes a power for evil. Either for good or for evil the convinced man is a power, and those who listen to him recognize in his manner, his earnestness, his deep feeling, the tumultuous outflow of his soul, that the man speaks truly of that which is within him, of the certitudes upon which the soul rests solidly, and which he believes with all his might are essential and saving.

Let us therefore dig down to the foundations. Let us know assuredly what we really believe, how thoroughly we believe it, and then let the full force of conviction appear in what we do and say. So will power return to the preacher, and he will witness, both in himself and in those to whom he ministers, the transforming energy of incarnate truth.

Power From on High

The power that moved men of old and led them on to glorious victory, is the power that is from on high. Bishop Taylor truthfully says:

"Ye shall be endued with power from on high." Thus we account for the triumphs achieved by the apostles, who were, for the most part, "unlearned and ignorant men." Thus we explain the wondrous things which are told regarding the results produced by the sermons of the Reformers. Thus we find an adequate cause for the effects which followed the discourses of Whitefield and Wesley at a later date. We read them now, and they seem in no way remarkable to us. We can not understand how they wrought such results; and, indeed, it is unaccountable, unless we concede that the men themselves were "filled with the Holy Ghost," and so robed with that power from on high whereof the ascending Saviour spoke. And, if we are to have similar success in these days, we must seek it through the same instrumentality.

The chief pang of most trials is not so much the actual suffering itself, as our own spirit of resistance to it.—*Jean Grou.*